



EAGLE SPIRIT, A PROUD LEGACY RETURNS.

CHRISTOPHER HARVEY CHAMBAUD, 1999©

SPECIAL HOLIDAY ISSUE



ALBERTA NATIVE NEWS

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Millennium Shmillennium

by Xavier Katakquapit

You probably had a shower this morning, brushed your teeth at the sink and used the toilet. These are life's little luxuries that we take for granted. However, if you are a First Nation person living in some of the more remote Native communities in Canada these comforts are not available to everyone.

It's hard to believe that at the dawn of the new millennium many Canadians are living in poverty, with inadequate housing and services. You don't have to travel to the third world to see third world conditions. Just hop a flight to a northern remote First Nation community and you'll get an eye full.

It was only a few years ago that most of the people in my home community of Attawapiskat First Nation received running water. Now you might not think that that is a very big deal but the fact is that I remember only a few short years ago we had to go to an out house for a toilet. Conditions in those days were very bad with a series of ditches dug throughout the community that carried sewage and contaminated water throughout the town. During the summer months it was very difficult to ignore the stench and unsanitary conditions that existed.

The 'honey bucket' was a common sight in every home. The bucket was used extensively during the cold months and pity the poor soul that had to empty it in the morning. Not only were these conditions difficult but they were dangerous to health in terms of disease.

It used to bother me a lot to have to watch my parents and the elders in the community struggle to head out to the out house while I realized that most people in the province and the country had indoor toilets. Initially there was running water in some of the homes in Attawapiskat but these were reserved for the hospital and education staff that came from outside the community. It was a treat to visit someone in one of these fancy homes to use the toilet or maybe even have a shower or bath.

In those days I remember my mom would have to heat up a five gallon pail of water on the stove and then pour it into a large plastic tub that each one of us kids would bathe in. Because this was such a difficulty we only bathed twice a month although we washed our hair once a week. There was no such thing as simply turning on the faucet for hot water.

Something as simple as wanting a glass of water took a great deal of effort. I recall going with my dad and my older brothers to the nearby rapids on the Attawapiskat River to fetch five gallon pails of water



from fast flowing river. We would then empty these pails into a 45 gallon drum which we would haul back to our home. We drank this water, cooked with this water, made tea in this water and washed and bathed in it. In the summer, it wasn't too difficult but in the winter we had to go further out into the ice covered river, cut a hole in the ice and haul out the water. We also gathered ice and snow to melt for drinking water.

Most non-Native people I know or Native people who live in the south don't ever remember being without running water.

They are amazed when I tell them that we only got the luxury of running water in Attawapiskat in about 1990. As a matter of fact there are many First Nation communities in remote locations today that are still not fully serviced with running water or dependably hydro.

So the next time anybody out there thinks that life in a First Nation community is rosy and that we First Nation people complain too much just think to your self—would you want your family to live without these basic services? Scientists are talking about interplanetary travel and yet there are still many of my people that don't have the most basic comforts that should be a reality at the start of the year 2000.

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Lubicon talks stop, start and wait for the new year

by Brian Savage

The talks between the Lubicon First Nation and the federal and provincial governments which had shown some progress over the summer seem once again to have hit bureaucratic snags.

Lubicon adviser Fred Lennarsen expressed resignation with the way the talks seem to have stalled.

"A number of things agreed to in October were supposed to be done in November," describes Lennarsen. "There were supposed to be discussions between the province and the feds and the province was supposed to make a presentation, but the things to be done in October were not done so the Lubicon asked that the meetings be postponed until these bilateral issues between the Lubicon and the federal government are completed."

Both sides now have procedural proposals before each other and Lennarsen calls the current impasse, "a very complicated situation."

"Nothing is scheduled until there's a response to the Lubicon proposals and until the Lubicon respond to the federal document."

Lennarsen guesses that the Lubicon response will come within the next seven to ten days after review of the 50-page document sent to them by the federal negotiators.

Lennarsen describes the actions of John McCarthy, a lawyer negotiating on behalf of the province, as "another twist" in the proceedings. In July McCarthy told Lubicon negotiators he had yet to receive instructions from Shirley McClellan, the new minister of international and intergovernmental affairs.

"The feds had been pushing the province for months, to come and make a presentation on what the province was prepared to contribute to the settlement. A meeting was scheduled and again the bilateral issues weren't done but progress was being made and the feds were pressing hard for the province to come and make this presentation," explains Lennarsen. "The Lubicon agreed because they hoped progress was being made but the progress they hoped for in July hadn't been accomplished by October." Lennarsen says he found out about the problems was from a journalist who notified him of a change in the province's agenda.

"They were attending to get a progress report on how the negotiations were going—which is what they did; they showed up and they had nothing to say because they had a new cabinet minister because of a cabinet shuffle and they were hoping to meet with her in September. They did request documents that were being discussed between the Lubicon and the feds for their briefing."

"Frankly it doesn't make sense," blasts Lennarsen. "The government knows exactly what's going on, they get briefings regularly by the feds, and the feds say so."

Lennarsen says the Native negotiators were told of a series of delays in meeting with the new minister and so had no mandate. A November meeting was cancelled by the Lubicon as progress slowed and things agreed to months ago failed to materialize.

The next meeting will be in the new year, perhaps as late as February, speculates Lennarsen as the band once described by the *New York Times* as the tribe Canada forget takes its struggle for justice into the 21st century.

Lennarsen says that other factors have also slowed talks, such as band elections



and, in the next year and a half, federal elections.

The band still holds to its long time claim of a 246-sq. km reserve, promised to the band by former Premier Don Getty in 1988 and later revoked by current Premier Ralph Klein.

Other concerns include environmental, wildlife, infrastructure financing and compensation for past resource exploitation.

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Native casino profits the concern of the day

by John Copley

As this newspaper goes to press the Supreme Court of Canada is trying to determine whether it is constitutional to exclude non-status Indians from the profits of the First Nations casino, Casinorama. Since first opening in the mid-1990s the casino has been sharing its near \$100 million annual revenue with more than 125 First Nations communities in Ontario.

The constitutional legality of the current arrangement is being challenged by both Ontario's non-status Indian groups and the province's Metis population. After hearing that the Supreme Court would rule on the matter, a spokesperson for the Wabun Tribal Council near Hoyle, Shawn Batise, told media, "if the decision is in favour of the Appellants it could have a global impact on funding, on how funding is distributed by Indian Affairs and other federal departments."

The federal government representatives, who haven't commented on the case because the matter is before the courts, have intervened in support of the defendants, as has the provincial governments of Saskatchewan, Quebec, New Brunswick and Newfoundland.

To the Metis and the non-status Indians, however, the whole issue deals with fairness.

"No matter how you slice it," said Rob MacRae, one of the attorneys representing several groups challenging the current structure, "there's no question that it's a strict equality case." The defendants in the case include both the Ontario government and a group of Ontario First Nations' Chiefs, who currently receive benefits from the huge casino profits. They say there was no discrimination, only the unwillingness, inability or lack of foresight on the groups now trying to capitalize on the same financial benefits being awarded others. According to Ontario's submission of facts to the court, "they (non-status/Metis) did not ask to be included in the Casinorama project during three years of project negotiations, site selection and construction of the casino. They took none of the risk associated with the development of this project."

In 1996, however, the Ontario Supreme Court ruled that Metis and non-status Indians were only being taken advantage of and also being discriminated against because of their exclusion from the project. A follow-up appeal, however, ruled that because the casino project was not originally designed to help the plaintiffs, no unfair treatment could be proven.

Native operated casinos have been a source of controversy over the past several years as Aboriginal peoples strive to find and secure their future, and their own remedies for financial stability.

Meanwhile, as Canada's top court determines whether or not to overturn the Ontario Court of Appeal's decision, three different First Nations groups in Alberta are about to apply for casino licenses in their communities. The three groups, the Tsuu T'ina First Nation near Calgary, the Enoch Cree Nation near Edmonton and the Onion Lake First Nation near Lloydminster are all anxious to cash in on what



is quickly becoming Canada's number one source of revenue, gambling profits.

Likewise in Manitoba, where government is currently negotiating the possible inclusion of four Native-run casinos, Saskatchewan already has four Aboriginal casinos in full operation. Those casinos are attracting over one million visitors each year, have created more than 1200 jobs and are generating cash revenues in excess of \$60 million.

The current move by many of Canada's Indigenous peoples to be counted on the rolls of Canada's "Indian population", has created enough uncertainty in both political and justice circles that the Supreme Court's decision on the constitutional legality of doling out First Nations-generated money is bound to be one that will be carried into courtrooms across the country as society tries to determine where the fairness line begins, and the blood line ends.

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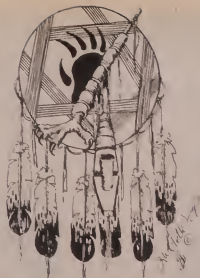
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Fraud allegations double on Alberta reserves

by Brian Savage



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Allegations of fraud on Native reserves have risen sharply from last year according to government documents and nowhere is this increase in concern over financial accountability seen more than in Alberta.

Alberta jumped from 13 allegations of fraud in 1997-98 to 25 in 1998-99. Eleven allegations of fraud from Alberta have now been referred to the RCMP. This represents a significant majority of the 16 cases nationally which have been referred to the police.

The figures were released by the Department of Indian Affairs and fuel concern from some Native groups and the auditor general about accounting practices that take place on some reserves.

These figures and demands for more accountability do not come as any surprise to Greg Twoyoungmen, a Stoney tribal councillor. "People are standing up, they've had enough of corruption," he says. "It's something we've seen as grassroots people. Since the Stoney situation came to light it opened some eyes and gave courage to the grassroots to stand up for their rights."

The plight of the Stoney band attracted national attention in 1997 when an internal audit showed the band had a \$5.6 million operating deficit while receiving \$15 million in natural gas royalties and \$19 million from the federal government only the year before.

"Inequities have existed," says Twoyoungmen. "Massive inequities existed and still do." Financial problems on reserves stretch across Canada, says the councillor and takes objection to Assembly of First Nations Chief Phil Fontaine who calls the fraud allegations isolated. "I've been all across Canada on reserves and I hear the same thing," says the Native activist. However, he adds that the "total lack of accountability" in the past is now slowly changing.

Audits of band spending are questioned by Twoyoungmen who feels their practice is largely ignored by some bands.

"No one gets charged," he says, "and if this was white society, in the corporate world, they would be

out in the cold pretty quick and charges would be laid.

"Indian Affairs has a hands off policy—they don't want to deal with it. I've yet to see one charge laid."

The Stoney councillor notes that it has been a year since the forensic audit of the band's spending was carried out and still not one charge has been laid.

"We'd like to see justice served. There were supposed to be charges laid but I've talked to KPMG (the accounting firm), Indian Affairs and the RCMP and they give us the run-around because no one wants to admit to anything and look incompetent and inefficient."

Twoyoungmen says that the Stoney are now in the black in their financial matters through third party management—money spent is now scrutinized. "At least it's not spent wantonly and recklessly."

There were now 48 fraud allegations laid with the police by Indian Affairs in 1998-99. The year before there had been only 26 and the year before that, three.

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Residential school victims get their day in court

by John Copley

If the day of reckoning hasn't yet been realized by victims of Canada's now-defunct residential schools, will it ever be? With each passing day, surviving victims from across the country are making their way into the courtrooms and into the history books as one perpetrator, often sending them to jail. But the verdict in a recent case conducted in Regina could have far-reaching effects when future cases are heard before the courts.

After a jury awarded a man previously abused at the Gordon Lake Indian Residential School north of Regina, a cash settlement totalling \$135,000, the lawyer representing the federal government in the matter, called the judge's decision precedent-setting. That's because the Court of Queen's Bench Justice, Darla Hunter, failed to find enough evidence to hold the federal government liable for punitive damages.

"We're hopeful (the decision) will have a beneficial result in claims across Canada," said attorney, Dale Kohlenberg. "It will provide us with some guidance in how the courts will assess these claims."

In this particular case, in which the defendant cannot be named by court order, the victim, now 31, was only seven years old when the abuses occurred. Calling the incident(s) "the cruelest thing that ever happened to me", the victim said he still bears the scars that were left on his back by then-school administrator William Peniston Starr.

Despite Kohlenberg's expectations, however, each case is judged and based on its own merits, though when the case is lost it's normal for governments and

churches to seek an appeal.

For example, the British Columbia Supreme Court, in an earlier decision, held that the Anglican Diocese of the Cariboo was 60 percent responsible for one sexual assault claim that had been made against it. In the same case, the judge, Justice Janice Dillon, determined that the federal government must assume 40 percent of the responsibility.

The Anglican Diocese of the Cariboo and its national body have filed a notice of appeal in B.C.'s Supreme Court. So far no word from the federal government.

This particular case involved Floyd Mowatt, just a young man when he was sent to St. George's Residential School in Lytton, B.C. Sexually and physically assaulted from the time he was nine, Mr. Mowatt might once again be forced to stand up in court and relive his traumatic past.

The church, however, has much to lose, thus their reluctance to sit still for a guilty verdict. The dormitory supervisor, who took advantage of his position with Floyd Mowatt, is currently in prison, serving time for sexual assault. Dozens more cases involving former supervisor, Derek Clarke are pending before the courts. At least one case being contested by the church involves a settlement of \$250,000. The

Anglican Diocese ran nearly 20 residential schools across Canada, at a time when pedophilia was raging through the government created, church run schools.

According to national news sources, the church has sought an appeal in the Mowatt case for numerous reasons, one of which questions Justice Dillon's perception of alleged coverups involving church officials.

The Anglican Church was not alone in its administration of residential schools in Canada. Other administrators included the Roman Catholic Church, and both the United and Presbyterian Church. Allegations of sexual, physical, emotional and mental cruelty and abuse have come forth from virtually every former residential school in the country.

To date, the RCMP and other policing services have charged dozens of former administrators and employees with numerous types of abuse offences. Others are still being investigated.



Gay 78

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For further information, contact Lynn Kreke at
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Deadline for nominations is January 15, 2000

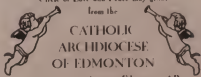


May your hearts be open at Christmas so that the
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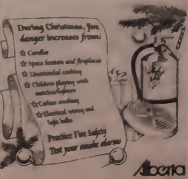
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Don't put off dealing with the Y2K problem

(NC)—The fact that some computer systems will have a problem with the year 2000 is familiar to most of us by now. The "millennium bug" or "Y2K problem" has received unprecedented coverage in the media, and for good reason. Many computer systems cannot handle dates beyond December 31, 1999—they simply weren't programmed to cope with the next century and beyond.

Efforts to correct this defect have come to be known as "Y2K remediation." The term is apt, for it encompasses not only repairing the faulty programming of older hardware and software, but also planning for related contingencies that will be needed. After all, even if your own operation has the Y2K problem well in hand, disruptions may still occur as a result of external factors beyond your control.

Approximately 80-85 percent of small and medium-sized businesses in Canada have already defended themselves against the Y2K computer bug. So, if you're among the unprotected 15-20 percent, your competition is way ahead, and you'll have to act fast to catch up to them before December 31. But even before then, you stand to lose business because clients, prospects and suppliers won't want to risk being let down—or being infected by your Y2K problems—by dealing with a company that's not Y2K safe.

Although Canada does not expect to suffer from any major Y2K problems the Canadian Red Cross suggests you take the following steps to prepare for an unforeseen emergency:

- Check with manufacturers of any essential computer-controlled electronic equipment in your home to see if that equipment may be affected. This includes fire and security alarm systems, programmable thermostats, appliances, consumer electronics, garage door openers, electronic locks, and any other electronic equipment in which an "embedded chip" may control its operation.
- Stock disaster supplies to last several days to a week for yourself and those who live with you. This includes having non-perishable foods, stored water, and an ample supply of prescription and non-prescription medications that you regularly use.
- Similar to preparing for a winter storm, it is suggested that you keep your automobile gas tank full.
- In case the power fails, plan to use food that does not require cooking or use alternative cooking devices in accordance with manufacturer's instructions. Don't use open flames or charcoal grills outdoors.
- Have extra blankets, coats, hats, and gloves to keep warm. Please do not plan to use gas-fuelled appliances, like an oven, as an alternative heating source. The same goes for wood-burning or liquid-fuelled heating devices that are not designed to be used in a residential structure. Camp stoves and heaters should only be used out of doors in a well-ventilated area. If you do purchase an alternative heating



device, make sure it is approved for use indoors and is listed with the Canadian Safety Association (CSA) or Underwriters Laboratories.

• Have plenty of flashlights and extra batteries on hand. Don't use candles for emergency lighting.

For information on how to deal with the Millennium Bug, visit Industry Canada's Task Force Year 2000 Secretariat's Web site at <http://strategies.ic.gc.ca/sos2000> or call toll free 1-800-622-6232.

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YOU CAN'T AFFORD NOT TO BE Y2K READY. Imagine if all your systems – from computers to cash registers to security systems – were shut down by the Year 2000 computer "bug". Now imagine missing a deadline or failing to meet a contractual obligation. This can seriously affect your continued operations, and can cost you business. And, you don't want to miss out on the tax relief available for any replacement of computer hardware and software you made between January 1998 and October 1999.

TIME IS RUNNING OUT. Start with the nine-step Y2K checklist for small and medium businesses listed on this advertisement. Then access Industry Canada's SOS2000 Web site to find out how their Y2K programs can help your business prepare.

Or contact the Canada Business Service Centre nearest you. (They're listed in the blue pages of your phone book.)

Or simply call 1 800 O-CANADA for more information on how the Government of Canada can help you.

Y2K INFO: CALL
1 800 O-CANADA (1 800 622-6232)
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OR VISIT [HTTP://STRATEGIS.IC.GC.CA/SOS2000](http://strategis.ic.gc.ca/sos2000) FOR SME PROGRAMS.
OR CONTACT THE CANADA BUSINESS SERVICE CENTRE NEAREST YOU.

Y2K CHECKLIST FOR SMALL- AND MEDIUM- SIZED BUSINESSES

(See complete list at
<http://strategis.ic.gc.ca/SSG/yk03a/ste.htm>.)

- ☐ **DESIGNATE ONE PERSON RESPONSIBLE** for Y2K readiness. Ensure that they write a Year 2000 action plan.
- ☐ **TAKE INVENTORY** of all your electronic systems, hardware software applications – everything with an embedded time/date chip.
- ☐ **DETERMINE WHICH INVENTORY ITEMS COULD BE AFFECTED** by Y2K, what will need to be done to make these products Year 2000 ready, and how much it will cost.
- ☐ **PRIORITIZE** according to which systems are essential for day-to-day operations, including those linked to, or dependent on, outside systems.
- ☐ **CORRECT OR REPLACE** your systems, ensuring compatibility with your customers' and your suppliers' systems.
- ☐ **TEST** all corrected systems thoroughly, simulating real operating conditions.

☐ **ASSESS THE RISK OF DEALING WITH NON-Y2K READY COMPANIES.** Ask suppliers, customers and service providers for information on their Y2K readiness. (Be prepared to provide them with the same.)

☐ **DEVELOP A CONTINGENCY PLAN** in case something goes wrong, e.g., paper-based or other manual systems, alternative suppliers (in case regular suppliers' systems fail), etc.

☐ **CONSIDER THE LEGAL IMPLICATIONS.** Ensure that you cannot be proven negligent by suppliers or customers for not having taken adequate measures to ensure Y2K readiness.

VERY SMALL BUSINESSES WITH JUST PCs:

Seek advice from your computer and software vendors, service providers and other experts. But don't forget your place in the business supply chain. Write to your key partners and customers to ensure their Y2K readiness, and be prepared to provide them with the same.



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Canada

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Canada

Aboriginal Music Awards a big hit in Toronto

by John Copley

The Toronto-based Canadian Aboriginal Festival (CAF), billed as the country's largest powwow, took on a new challenge this year when they played host to the Canadian Aboriginal Music Awards (CAMA). The gala, referred to as "a big success" by reviewers from across the nation, took place at the Toronto Skydome on December 2nd.

The powwow, which took place the following day, saw the participation of more than 1,000 dancers, drummers and singers vying for a record \$75,000 in prize money.

The annual Aboriginal music awards celebration may have found a permanent home if this year's event is any indication. More than 150 entries were considered by the judges, who had to choose the best in each of the 15 different categories up for grabs. In the end, it was a combination of well-known names and newly discovered talent who strode to the podium, each nodding in delight as the thunderous ovations rose from the crowd.

Fara, the well known singing sensation from Vancouver, B.C., walked away with the Best Song award for her rhapsody, *Walk Away*. She was also named by the judges as the top pick for the Best Female Artist category.

Named the Best Male Artist for 1999 is Derek Miller, a member of Ontario's Six Nations on the Grand.

The award for the Best Canadian Aboriginal Songwriter of 1999 went to the sensational, Murray Porter, a member of Ontario's Six Nations community.

Tom Jackson and Jon Park Wheeler took home the Best Producer award for their album, *That Side Of The Window*.

Chester Knight and The Wind were named as the nation's Best Group of Two. Chester hails from Saskatchewan's Muskoday First Nation.

The Winnipeg, Manitoba group, Eagle & Hawk, were named winners of the Best Country or Folk Album for their acclaimed work, *Indian City*.

Named as winner of the Best Blues, Jazz or Gospel Album was The Ronnie Douglas Blues Band Live, a remarkable piece of work delivered by Rama, Ontario's Ronnie Douglas Blues Band.

The Best Music Video award went to Jerry Alfred



and the Medicine Beat for their presentation, *Kehlona*. Alfred and his group are members of the Northern Tutchone First Nation, near Pelly Crossing, Yukon Territories.

The Best Album Cover Design went to Daniel Lanoie, Bob Lanoie and Emma Lee for their fine work on Derek Miller's, *Album Sketches*.

The award for Best Traditional Album (Historical) went to Alacie Tulluagaq and Lucy Amaraulik for their work, *Katututut Throat Singing*. Alacie and Lucy are from the northern Quebec community of Inukjuak.

The Best Traditional Album (Contemporary) award went to Saskatchewan's Little Island Cree for their winning entry, *For Old Times' Sake*.

Sandy Bay, Ontario's Whitefish Bay Singers, one of the country's most popular powwow singing groups, took home the first prize in the Best Powwow Album (Traditional) competition with their award winning album, *Whitefish Bay Singers Volume 49*.

The Northern Cree Singers are one of Canada's best known and most successful powwow singers/competitors. The Hobbema, Alberta, group took home top honours in the Best Powwow Album (Contemporary) category for their 1999 release, *In Our Drum We Trust*.

NOTICE

MEMBERS OF THE ALGONQUINS OF PIKAWAKANAGAN (GOLDEN LAKE)



A new Membership Code and an Election Code are being developed. All members over the age of 18 will receive a copy of the new Codes and be invited to an Information Meeting and Referendum to vote on the acceptance or rejection of the Codes.

We are trying to obtain current mailing addresses for all of our members. You can contact the Algonquins of Pikawakanagan, P.O. Box 100, Golden Lake, Ontario K0J 1X0 tel 613-625-2800, fax 613-625-2332, email algonquin1@renc.igs.net.

If you know any other members, please have them contact us. If you know a member has died, please advise us so that we can update our records. Your help is greatly appreciated.



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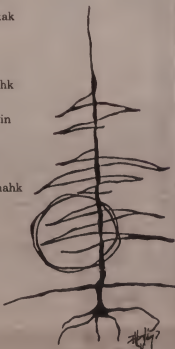
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Our father, bless us this day,
 Ayis Kiyehewini pimatisiwin
For your breath is life,
 Saweyimanan mena ota mamawi Kayayahk
and Bless us here together,
 Meyinan, muskawisewin mena ayinesewin
Give us—strength and wisdom,
 Ta natohtamahk menata nahehtamahk
To listen and to hear,
 Namoya ayiwakeyimowin ta pimitsahamahk
Not to follow enviousness
 Meyinan asumena ta wapahatamahk
Give us again to see,
 Sakastewini mena ka nanaskomitinan
Sunrise and Sunset,
 Hiy hiy ki nanaskomitinan
Thank you, we are all most thankful,
 Pitane ekosi teyihki
Hoping that will happen



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Protesters confront Metis leadership in Saskatchewan

by Ennis Morris

A fraud investigation by Saskatoon Police Services into allegations of financial wrong-doing has prompted two Metis activists in the province to organize a protest that demands even more investigation into the activities of the administration of Metis Employment and Training of Saskatchewan Inc. METSI is a Metis National Saskatchewan (MNS) affiliate that receives more than \$10 million in annual funding from the federal government.

John Michonick, a co-founder of Saskatchewan's New Metis Party and Rose Boyer, a former Metis Local president, gathered with a small group of protesters recently to demand a forensic audit of the MNS and its eight affiliates. The protest, which turned into a shouting match inside the walls of the MNS headquarters last week, isn't the first incident to plague the organization in recent weeks.



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If there is any way in which we can be of further assistance please give us a call at the West Edmonton office - 17801 484 8116 - and let us know.

The following is a short list of organizations who have taken advantage of our major account pricing and who have extended their support and trust to our company, and we trust we return the favour time and time again. Once again thanks.

- Alberta Native News • Alexander First Nations • Alexander • Alexander First Nations, Fort Assiniboine
- Bigstone Cree Nation • Indigenous Sports Council • Mother Bear Consulting • Settlement Investment Corp. • Yellowhead Tribal Education • Alexander Social Services • Alexis First Nations • Enoch First Nations • Alexander Education • First Nations Resource Council

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"We want something done," shouted Boyer. "Romanow," she called out, hoping the missing Saskatchewan premier could hear, "you wake up and listen to me! We want something done about those taxpayers dollars. The farmers are out there crying for dollars (and) they don't get it. Yet they (governments) see fit to put \$17 million into the Metis Nation."

Boyer estimates that the entire financial package received by the Metis from government totals about \$17 million a year. She's demanding accountability. Boyer says she's become even more upset about the situation since being accused of theft by the organization, who, she says, threw her out of office when she started asking questions about the organization's financial situation. At least three other MNS Local presidents say they've also been suspended from office because they went to the police with their concerns.

The MNS has more than 100 Locals, each of which is organized into one of the association's 12 provincial regions.

An investigation by Saskatoon Police Services began this past summer, following a visit by several METSI organization officials with concerns over mismanaged money.

MNS President, Clem Chartier, the target of choice for the questioning protesters, was not in the province at the time and couldn't be reached for comment.

The police investigation into the Saskatoon METSI branch has prompted the organization's head office to temporarily oversee the administration at local offices in Yorkton, Regina and Prince Albert.

Human Resources Canada, the main funding body for Saskatchewan's Metis Nation, has told MNS leadership to get METSI's affairs in order, before the end of the year.

May the Creator bring safety, strength and guidance to all
this holiday season, from

Chief Reggie Mason

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news briefs

Standing Buffalo First Nation to join Treaty 4

Saskatchewan's 35th Treaty 4 member will be announced sometime next year. The Standing Buffalo First Nation has announced its intention to join the consortium. Economics and an expanded land base were cited as two of the reasons that the Dakota band, with its membership over 900, has decided to opt into the Treaty.

"Our objective," Chief Mel Isnana told media, "is to sign the terms of Treaty 4 by September 2000." Chief Isnana said treaty land entitlement eligibility was also a mitigating factor in the band's decision.

"We want to expand our land base," he explained. "Right now our land base is very small compared to Treaty 4 First Nations. We currently have a population close to 1,000 people. We have a land base of 5,400 acres. A land base of 5.4 acres per person is very small. If we fell under the terms of treaty land entitlement, each individual person would be guaranteed 120 acres. Without a land base, economic development won't be viable at all, let alone sustainable."

Standing Buffalo isn't the only First Nation community in Saskatchewan that is considering the same option. Several bands, including the Wood Mountain Dakota Nation, are also contemplating the value of joining the Treaty 4 consortium. Thirty-four First Nations communities in Saskatchewan already fall under the auspices of Treaty 4.

Alberta getting tough on organized crime

Organized crime is a term that Albertans are not all that familiar with, at least not until recently. During the past year or so however, the term has become much more familiar. That's why Alberta's Justice Minister, Dave Hancock, is adding organized crime to his agenda when he meets with provincial and federal peers on the subject later this month. He'll be attending a two day conference in Vancouver. The gathering will include federal and provincial Justice ministers from across the country.

One of items on the agenda will involve programs for Natives.

Hancock says that today's criminal has a wealth of information and the best technological tools that money can buy, something he says sees criminals expanding, rather than quitting their illegal practices.

"Globalization is not just happening in trade," he told local media recently. "It's happening in organized crime."

The conference is expected to help open better communications and dialogue between Canada's numerous policing agencies. Hancock said that sharing resources and information is vital if organized crime gangs are to be brought under control. It's just too



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easy for criminals to evade justice, he said, especially if the communication lines are not open between police forces.

"It's important that police forces aren't parochial in terms of their own files," he said, giving an example. "For instance, a file that may be investigated in Edmonton could, and quite likely will, have connections to Vancouver, perhaps even internationally. That's right across the board when you talk about drugs or credit card fraud or prostitution crimes."

During the past couple of years motorcycle gangs and Native youth gangs have been making themselves heard across Alberta. Hancock says it's time to get tough. He says police forces have to take their information sharing "a step higher" if today's problems are to be tomorrow's memories.

Increasing skilled trades in First Nation communities

Aboriginal Apprenticeship & Industry Training is a program operating out of Kamloops, B.C., deep in the heart of Secwepemc territory (Shuswap lands). Rob Egan is the program director. Egan said, "There is a high demand for skills in First Nations communities. It will only get worse as this current baby boom continues to evolve in our communities."

The Secwepemc, producers of so many First Nation initiatives (language immersion, Aboriginal Timber Harvest, etc.), are building for self-sufficiency. Egan said, "There are 190 registered trades in Canada, 43 Red Seal Trades operating in B.C., and we want to fill these Red Seal trades with our people. The push is to see more indentured and apprenticed journeymen."

This Shuswap initiative, AAIT, is being solicited by other First Nations. The bordering Okanagan and Caffer-Chikotin people are consulting with AAIT

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Celebrating Culture

Making creative history on Christmas Day

by Malcolm McColl

Out on the west coast a group of creative people have reason to be excited about Christmas. These folks will see the award-winning First Nation animated story, *Stories from the Seventh Fire*, aired at 6 p.m. on CTV, December 25, 1999. Imagine, Native legends and stories produced by Aboriginal artists appearing in the middle of Christendom's biggest day. If you're into 'counting coup', count one for the First Nations artists out west.

So, who are these creative people? What is this *Stories from the Seventh Fire* show about? The group is Storyteller Productions, and Ava Karvonen is a storyteller partner. She said, "The idea began to develop a few years ago. At that time somebody in Aboriginal film-making on the west coast suggested it is time to do an animated film with the legends of First Nations people. They mentioned that Norval Morrison should do the characterization art in the film."

The renowned artist was approached with the idea and decided to participate.

A mainly Aboriginal-owned production company formed out of Scorchwood Video Communications Inc., Dinosaurs Soup Productions Inc., and Karvonen Films Ltd. They operate in British Columbia and Alberta. The critically acclaimed results of their effort will show nationally on Christmas Day.

Karvonen said, "Stories from the Seventh Fire contains two stories presented by an Ojibway storyteller to a vast, fire-aided animated audience of children, adults, birds and animals."

The first story, *Why Rabbit Turns White*, recounts the adventures of the Cree trickster and teacher, Weasakechak. The second story portrays the relationship between a rare Kermode mother bear and her cubs. Greg Coyes co-wrote the script with Jerry Cook. Canadian actress Tantoo Cardinal co-directed the production and voiced the mother bear. Coyes said, "Production time was six months. The animation was done in Vancouver by Bartel Animation. (Bartel Animation worked on *Prince of Egypt* for Steven Spielberg.) There is also a half-hour documentary about the production that follows the show. The documentary is interesting because it focuses on Norval Morrison."

Coyes said, "It is amazing how suitable animation is to the characters in *Stories from the Seventh Fire*. The First Nation legends contain figures that are 11,000 years old. They have powers that equate with superheroes. Weasakechak is a shape-shifter, for example. And the stories have lived and survived. Which means our interpretation is by no means definitive. We have made an adaptation of First Nations legends. The stories are from the Cree collection."

Coyes and the folks at Storyteller Productions are adapting ancient oral traditions to a modern media. "It's an extension of oral traditions," he suggested. "While the intent was to entertain and educate there



Johnny Waniandy, Greg Coyes, and the bilingual Cree/English cast of *Why Rabbit Turns White*

was also through repeated telling an eventual becoming of the storyteller. John Waniandy, a Cree writer and teacher, consulted on our script. He explained to me that everything we need to know as Cree peoples contained in these stories."

The animated film was awarded Best Animation at the American Indian Film Festival last November in San Francisco. It has been aired and received awards in various film festivals around the world. The film was produced in both official languages and it also produced it in an unofficial language: Cree! It will air on APTN in English, French, and Cree.

Stories from the Seventh Fire is a pilot for a proposed half-hour television series of First Nations legends and Wolf-tales brought to life through art, animation, and live action wildlife footage.

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17th Annual Gathering of Nations Powwow set for April 2000

by John Copley

If you're familiar with the term, powwow, it's likely you're also familiar with North America's premiere event, the annual Gathering of Nations Powwow, held each year in beautiful, Albuquerque, New Mexico. Organizers of the gala, who call the festival North America's biggest powwow event, are currently preparing for their millennium celebration, scheduled to take place next April 27 - 29.

The 1999/2000 celebration will mark the 17th anniversary of the Gathering of Nations Powwow, and the festival committee has gone the extra mile to ensure a well-rounded program guaranteed to draw the crowds and satisfy the competitors. More than 3,000 Native American singers, drummers and dancers from across the United States and Canada are expected to attend the powwow. With more than \$100,000 (USD) up for grabs, the best groups on the continent are expected to attend.

In addition to the powwow, the Gathering of Nations celebration will also play host to the Miss Indian World 2000 Pageant, a popular annual event that last year saw the crowning of 22 year old, Mitzi Tolino, currently a Political Science sophomore at the University of New Mexico.

A giant three day trade show and fair will also share the spotlight during the Gathering of Nations' millennium celebration. More than 1,000 traders and artists will be on hand, offering visitors a shopping extravaganza not soon to be forgotten.

The new Miss Indian World will be crowned at the powwow event site, the trade show will be set up in the Albuquerque Convention Centre.

The Secretary of the Department of Veterans Affairs, Togo West, will also attend the event, both as a speaker and as an honoured guest. He's expected to have a special dance named, then performed for him.

More than 200,000 visitors are expected to participate during the three day event and organizers say there's no time like the present to ensure your ticket gets to you on time. Advance tickets are available until April 1 next year. You can call (505) 836-2810 or order on-line at www.gatheringofnations.com.

U.S. residents contact www.gatheringofnations.org. The Gathering of Nations organization is a non-profit body. They'll raise some money selling raffle tickets on their website—the winner gets a free trip to the event. Also on the website will be an opportunity to chat with the current Miss Indian World, Mitzi Tolino. Join the website chat line on January 1 if you'd like to participate.

The Gathering of Nations millennium powwow event will incorporate more than 28 different dance categories, including some brand new ones. There will also be competitions for golden agers as well as for Elders.

Invited Drums include Wild Horse, a well-known group from North Battleford Saskatchewan; Shawnee, Oklahoma's, Sizzortail and world-renowned Red Bull from Cut Knife, Saskatchewan.

Deadlines for Miss Indian World expire on March 20, 2000, so get your nomination in early. More information about entry forms can be obtained by contacting the number above, or by sending a fax to (505) 839-0475.

Southwest Airlines is offering special Powwow Travel Packs; call Marcie or Sherry at (505) 898-1245 for fares and scheduling.

The Gathering of Nations Powwow has been hailed as the number one folk festival in the world.

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Miss Indian World crowned at last year's event

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The Sacred Rock

Collected and illustrated by James Ratt; told by Jean Roberts

Long ago, there lived a widow who had two small boys. She made two small bows with arrows and taught them how to use them.

One day, she told them to go out and shoot some birds to eat.

"Later, I will make you stronger bows so that you can shoot bigger game," she told them.

She put some ready cooked meat in a bag and told them to sit on a large rock when they got hungry and wanted to eat.



Every day the boys came home with many ducks, geese, and grouse.

The people of the village smiled as the two boys came home each day with their bags filled.



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One day while the boys were eating their lunch on a large rock, they heard a voice saying, "I'd like to tell you boys a story." They looked all around but did not see anyone so they kept on eating.



"Shall I tell you some stories?" the voice asked again. It was coming from the rock they were sitting on.

"What kind of stories do you tell?" the boys asked then. The rock said he told stories of things that happened a long time ago. He said, "If you will give me your birds, I will tell you many stories."

The two brothers laid their ducks and geese beside the rock and sat close to it as it told them strange stories and legends. It was almost sunset when the voice from the rock said, "You have to go home now, but come back tomorrow and I will tell you more stories."



On their way home, the boys shot three birds each. When their mother asked why they didn't have more, they said the ducks and geese were getting scarce. The same thing happened the next day and also the day after.

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The mother knew that her children were not telling the truth. So, she went to the Chief and told her the problem.

The Chief said, "I will send two men tomorrow to follow your sons to see what they are doing with their catch."

This was done and the two men watched the boys shoot ten birds each. The boys then laid them down beside the rock.

As the men watched, they were surprised to hear a voice coming from the rock saying, "Bring all the people from your village here tomorrow. Tell them to bring some food or a gift and I will tell them many stories."

The Chief and all the people were astonished to hear what the braves had to tell. The Chief said, "We will do as the rock says."



Everyone took some gifts or some food and went to the talking rock.

When the people had all made their offerings, they sat down around the stone and the voice began to speak. It told wonderful stories of beautiful lands and strange creatures. It told of animals that could talk to one another and of people yet to come to this land.

When it was almost sundown, the rock said, "I have told you many stories and it is up to you to keep them as long as the world lasts. Tell them to your children and grandchildren but make sure they always place tobacco or a little food before the story tellers."



The rock never spoke again, but for many years the Indians visited the sacred stone. Today, some old people still remember those legends and stories. When you visit old people, you should always carry a gift. The old person will never refuse it.



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music review

Susan Aglukark

Unsung Heroes

Produced and Recorded by Chad Irshick
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Review by John Copley

Canadian singing sensation, Susan Aglukark's professional singing career began in earnest just seven years ago with an independent album release that stunned the nation. In fact, the music on her debut album, *Arctic Rose*, was so good, and Aglukark's voice

Susan
Aglukark
unsung heroes



was so stunning, that just a few months later she signed an exclusive worldwide recording contract with Mississauga, Ontario-based, EMI Music Canada, one of the country's largest music manufacturer/distributors. In 1993 they put Aglukark on the world stage with a well planned Christmas release that featured the popular single, *Little Toy Trains*. Soon after that, they re-released Susan's *Arctic Rose* album.

She never looked back and today Aglukark's career is soaring like the eagles, her voice and her image stronger than ever. Want confirmation? Check out her latest release, *Unsung Heroes*.

Yes, Aglukark and EMI have once again combined their efforts and the result is an extraordinary collection of tunes that offer listeners quiet insight, soothing sounds and some of the best music mixing I've heard this year.

Aglukark's success comes together via the efforts of many; she's fortunate enough to be surrounded by talented and dedicated people, including album sidick Chad Irshick, who produced, recorded and had a hand in the mix of *Unsung Heroes*. He co-wrote most of the songs on the new 12-cut CD and his musical prowess is obvious when you listen to the rippling sounds of his Hammond organ, piano and the mood synthesizer.

Unsung Heroes is a well planned CD with a soundtrack that offers listeners an array of upbeat songs with meaningful words delivered in a laid-back fashion. The lyrical content is powerful, thematic and inspiring. Love songs with personal gravity, offering numerous subtle messages that encourage self-fulfillment through positive action. Messages with a gentle influence toward self belief and forgiveness and the shedding of demons.

Aglukark's music is soft, her voice able to tranquillize the audience for the entire 51 minutes the CD takes to run its course. The inspiring lyrics offered throughout the album gently court the listener to stand up - head high, chest out, chin up.

Susan Aglukark is a role model and inspiration for every aspiring Canadian singer and songwriter. Born in Churchill, Manitoba, about 30 years ago, Susan, the daughter of a Pentecostal minister, has always had her wife about her. After finishing high school she secured employment with Canada's Department of Indian Affairs and Northern Development. She later joined with the Inuit Tapirisat (Brotherhood) of Canada.

As a polished keynote speaker and an exciting, special guest, Aglukark has had little difficulty in maintaining a visual presence across the country, and is especially appreciated for her involvement with anti-drug/alcohol and anti-violence campaigns. One of the reasons for Susan's continuing popularity is the selfless, sincere love she has for her people and her homeland. Just about every piece of music she creates expresses that affection, in one way or another. Aglukark brings her experiences, her dreams and her ambitions to the writing table, just as she brings her beauty, her vibrancy and her sensational voice to the stage. Her musical expressions are truisms of our present, but alas, like the words of so many other inspired poets before her, they may never be recognized for the value they really offer.

As I've said in the past, all CDs should come with the words to the songs. That's one of the first things that'll catch your attention when you open your copy of *Unsung Heroes*—the words are all there. You can read along, feel the motion, grip the meaning. After a few minutes you'll be singing and smiling and saying, Gee, I wish I'd written that! Every number on the album has a catchy tune and lyrics to match.

Susan Aglukark's *Unsung Heroes* CD is the perfect gift for the beginning of a new millennium. It offers hope and optimism, the possibility of eventual camaraderie through sharing and understanding. Like the album's centennial song, *Turn of the Century*, says: The time of your life, A chance to be heard, A chance to make right.

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Under the Northern Sky

Mary Wabano

by Xavier Kataquasip

With the passing of Mary Wabano in Attawapiskat recently the traditional Cree way of living has also slipped away. Mary, who was 98 years of age, was born in the James Bay lowlands in 1901 when the James Bay Cree were still living a nomadic way of life. Her husband John died a few years ago.

Ironically, it was not until she moved into the community of Attawapiskat that she took sick and passed away. She was just too old to keep living on the land and at the urging of many people came in from her traditional wilderness home to live more comfortably in Attawapiskat. A recent wave of flu made many in the community sick and when it hit Mary she was too weak with age and her immune system had not developed over the years. This resulted in her passing. I can't help but think that maybe if she had stayed out on the land she would have lived well past 100 years of age.

She had only been living in the community since August. In the fall of 1998 she was medicated out of her very remote home on the Ekwan River to Moose Factory for treatment of a stomach ailment. This, combined with falling eyesight, led to her having to give up her life on the land.

Mary was a very special elder with much knowledge of the traditional Cree way of life. My dad and my brother Anthony have described the scene where she lived all her life. In the summer Mary and her son Peter lived in a kind of meegwam which was basically a tent, known as a Maki-Oskinikan. This is a beautiful spot called Neh-Aish-Kooyaw on the Ekwan River about 130 miles north of Attawapiskat by water travel. In the winter Mary and her son lived in an Aski-kan which is a traditional Cree home. The Aski-kan is in fact a building with four sides made of logs which are covered with a layer of moss. As the weather turns cold the moss freezes solid and provides excellent insulation. The ground inside the Aski-kan is made comfortable with the placement of many soft spruce bough tips that are expertly woven.

There is no electricity in this remote location, no running water and no facilities of any type. Mary and Peter were true survivalists living off the land by gathering food, hunting, trapping and cutting wood for fire. At times they would go for months without seeing another human being and I can't help but think that it must have got a little bit lonely during



those minus forty degree winter nights.

Once a year in June, Mary and Peter would make the long trip by boat, a 20 foot freighter canoe, from their home. They had to travel about 80 miles on the Ekwan River just to reach the great James Bay and then the voyage was another 50 miles over big water to Attawapiskat. They would stay until late September and loaded with the bare necessities of provisions they would head back to Neh-Aish-Kooyaw. Mary and Peter spent so much time on the land that they never really felt comfortable in the community.

She was provided with a new home at one point in the community but never really adapted to it and on her visits to Attawapiskat chose to stay in a small shack. My dad tells me that Mary never considered herself a poor person but that she was very proud that she and her son Peter were independent and could live off the land with their own skills. They never asked for help from anyone.

Mary was known for her kindness and was always happy to see any visitors who came her way. She treated these travellers well and would share her stories of the traditional Cree way of life with them. Her son Peter by the way, has chosen to return to Neh-Aish-Kooyaw on carry on in the way his mother taught him. Peter's brother, Mike is also well known for his knowledge of the traditional Cree way of life and he is very comfortable in the non-Native world to the south where he has lived and worked for many years.

Mary was so much a part of the land and she had so much knowledge to pass on. That makes me feel sad to know that we did not document her experience to pass on to other generations. I am sure that at her passing, the sky over Neh-Aish-Kooyaw rained tears of sadness and the wildlife must have felt her spirit pass. We lost so much when Mary went. It is time we recorded the experiences and knowledge of our elders in Attawapiskat because once they are gone so is this wisdom.



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Focus on Education

Prince Charles School becoming renowned for its meaningful curriculum

by John Copley

In mid-September the staff and students at Edmonton's Prince Charles School (PCS) reached another milestone, they celebrated the school's 25th anniversary. The well known facility, which falls under the auspices of the Edmonton Public School Board, is home to the highly regarded Awasin Program, a uniquely designed Aboriginal component geared specifically to Native students who live in an urban setting.

"The Awasin Program," explained PCS principal, Jeanne Carter, "assists students to be successful learners. Learning," she added, "is achieved through the cooperation of students, parents and community members. The Awasin program allows students to increase both their knowledge and their appreciation of Native culture and tradition."

Carter explained the school's motto as "Thinking, Learning, Sharing, and Caring within a strong academic community."

The Prince Charles School, which now operates from two separate locations, offers classes from Kindergarten through to grade nine. The Prince Charles location, 12325 127 Street, offers grades kindergarten through grade four, while the Sherbrooke location, 12245 131 Street, offers grades four through nine.

Cultural programming, explained Carter, "is integrated into all aspects of the curriculum." That includes a full Cree instruction program, available to all students attending Prince Charles. "Many of our students also participate in Traditional Native Dance and Music Dancing," she added. "Drumming and traditional singing instruction are also available to students both through our music program and our good range of extra curricular activities."

The Prince Charles School strives to meet the educational needs of the individual and as a result instruction is offered in a variety of groupings.

"Our kindergarten to grade six classrooms are currently involved in offering the Balanced Literacy Program to assist our students to become confident and competent readers," explained Jeanne Carter, who added that Prince Charles also offers a specialized reading program, Reading Recovery, to assist students who are experiencing difficulty in reading.

A school lunch program is available for students in the kindergarten to grade six classes but all students, kindergarten to grade nine, receive a nutritional snack each morning.

"Our Sherbrooke location," continued Principal Carter, "offers the opportunity for students to participate in a variety of sports activities."

The Prince Charles school team name is the Prince Charles Predators. Native

Continued on page 25



University exhibition features Treaty 8 artifacts

In commemoration of the 100th anniversary of Treaty No. 8, a special exhibition has been developed highlighting the ethnographic artifacts collected by Dr. Oliver Cromwell Edwards that are now in the University of Alberta Art and Artifact Collection. Located in the Print Study Centre, University of Alberta, the exhibition opens December 8, 1999 and closes January 28, 2000.

In 1899 and 1900, Treaty No. 8 was negotiated between the Crown, represented by the Government of Canada, and Aboriginal peoples in what is now northern Alberta, northwestern Saskatchewan, northeastern British Columbia and the Northwest Territories to the shores of Great Slave Lake. Dr. O. C. Edwards accompanied the Treaty party in 1900 as its Medical Officer.

Curated by Dr. Patricia McCormack of the School of Native Studies at the University of Alberta, this exhibition will interpret the dual roles of Dr. O. C. Edwards as a physician and a collector. It provides an opportunity to view rarely seen artifacts, and learn about an important time in our country's history. This project, developed by the School of Native Studies and the Department of Museums and Collections Services, is the culmination of student-led research on the artifacts, Treaty 8, and the exhibition process.

Additional artifacts and archival material have been generously loaned by the Provincial Museum of Alberta, the Glenbow - Alberta Museum Archives, from the collection of Dr. Patricia McCormack, and from the University of Alberta: University Archives, Museum of Dentistry and the Clothing and Textiles Collection. The University of Alberta Art and Artifact Collection is managed by the Department of Museums and Collections Services and consists of over 5,000 works of art in all media, and historical artifacts.

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Riel Benn, portrait of a great emerging artist

by John Copley

He's quiet, soft spoken and reserved in his judgment. He doesn't really know what inspires him, he just knows that he's most comfortable when he's got a paint brush in hand and peace in his mind.

His name is Riel Benn. He's 20 years old and has had a mere four years experience behind a canvas, having picked up his first brush at age 16. But you'd never know his age by his work—that's because the depth of his vision is matched only by the value of his stroke. The intricacy of his work, the boldness of its theme and the haughty presence that exudes from the canvas are all elements that make young Mr. Benn's magnificent work seem older than he is.

He's already garnered considerable acclaim, including his first place showing at this year's nationally renowned, YTV Awards. His work was selected above 2,300 other competitors.

"Actually," remarked Riel, during a recent interview, "I do it mostly for the pure enjoyment. My culture, however, is the other main ingredient in my work. I like to paint about cultural things, things that are important to me as both a person and an artist."

Riel Benn is a member of Manitoba's Birdtail Sioux First Nation. Born and raised in the small community of Birtle, young Riel admits that he's not yet a world traveller. His paintings, however, hang across Canada, the U.S.A., New Zealand, Australia and beyond. Mr. Benn's portfolio includes numerous favourable comments from well-known art critics and university professors. One comes from Greg Cajete, a professor with Santa Fe, New Mexico's Institute of American Indian Arts. Immediately taken aback when he first viewed Riel's work, the professor said he was impressed by "the sincerity, the raw talent, the sensitivity and the fact that so much of his work is autobiographic and very powerful in terms of bringing forth emotions and feelings." He closed his comments by saying that these elements "are the basis of not only a good artist, but a great artist. He (Riel Benn) has advanced so quickly in terms of intuitively knowing how to use paint—it's the mark of those who



have inborn talent."

Inborn talent, indeed. In the past year and a half, Riel Benn's work has appeared with the covers of such magazines as *People*, *Time*, *Rolling Stone*, *Spin* and *Vanity Fair*. It doesn't matter that those actual companies didn't print the covers of those magazines that Riel has his visions appear on, he chose to put their names at the top of his work.

"This is North America," said the young artist. "You look at magazine covers and you wonder where all the Indians went. I put them on there because, well, I just think that they deserve it."

The series was so outstanding, Benn walked away with this year's YTV Award.

Friend and mentor, Roxann Barker, says young Riel "paints what he likes and what he likes is looking for the right face, in the right place, at the right time. He searches not only for historic Aboriginal figures, but is also interested in painting the fictitious, the fantastic and the real."

Riel Benn's most recent accomplishment came with the unveiling of his photo display *Uncovered*. The

unveiling took place in the November issue of *Saturday Night* magazine. The magazine hit the news stands just days after Riel was nominated for a National Aboriginal Achievement Award.

If the adage, 'good fortune follows good habits' is true, Riel Benn is lining up for a few more first place tickets. His work is scattered around the world but Benn sticks close to home. "It's like I said, I enjoy who I am and I like what I do," he explained. "Right now there's no reason to go anywhere."

But Mr Benn is going somewhere and it's more than likely straight up because in his case, the adage, 'the sky's the limit' is true.

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Aboriginal students earn CN scholarship awards

Three highly promising Aboriginal students from Western Canada have been awarded scholarships by Canadian National to further their post-secondary education.

- This year's recipients are:
- Gory Campo, studying Law at University of Victoria;
 - Russel Halpin, studying Arts and Sciences at Calgary's Mount Royal College,
 - Suzanne Shukin, a student in the Criminal Justice program at Lethbridge Community College.



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"I would like to congratulate Gary Campo, Russel Halpin and Suzanne Shukin for outstanding academic and personal achievements," says CN President and Chief Executive Officer Paul M. Tolliver.

"They are inspiring many in First Nations communities to take advantage of the opportunities available through colleges and universities," he said. "We are delighted to lend a helping hand in their pursuit of higher education."

The scholarships are provided by CN's Aboriginal Awards program, established in 1988 to help Aboriginal post-secondary students in financial need. The program encourages Status Indian, Non-Status Indian, Inuit and Metis students to pursue post-second-

ary studies and is based on a student's income and grades.

The National Aboriginal Achievement Foundation (NAAF) administers the CN program, including receipt and review of scholarship applications, approval and granting of the scholarships.

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book review

Raven Books Presents

by John Copley

Yellowknife's Raven Rock Publishing might not be the biggest book publishing house in Canada, but it certainly does produce some of the finest reading material available for youngsters today. With more than a dozen books currently in print and several others in the process, Raven Rock is quickly establishing itself as a bonafide contender to any publishing house that specializes in books for young adults and children.

After reading, and listening to others who'd just finished reading some of the young publishing house's recent titles, it became obvious that Raven Rock is more than just interested in putting out kids books. They do it with style and they do it with quality. They also understand the use of colour and realistic story material that grabs your attention and peaks your interest. Let's take a look into three of their 1999 offerings.

First up is the brilliant work of Jaya Bastedo, whose book, *A Winter Walk with Haley*, was written before the young author reached her ninth birthday. Young Bastedo's 24 page book captures the reader with its unique style, its easy to read poetic theme and the interacting, crystal clear photos that accompany every page. An ideal book for the pre-reader to grade 3 age level, *A Winter Walk with Haley* offers an interesting series of sense-stirring scenes that every kid (and adult) will be familiar with. The story line is simple and straight forward and each page is illustrated with a beautiful photograph, the work of 25 year veteran Tessa Macintosh.

Uniquely written, *A Winter Walk with Haley* carries the reader from page to page, his or her eyes glued to the words, looking for the end of the rhyme. Bastedo has a flair for describing realistic fun in the cool of the winter sun. Your kids will love it.

Spring Blizzard, another recent Raven release, is written by Diane Brookes, already well-known for the many titles she's released with the publishing house. Illustrated by Betty Wilcox, who with husband John has also published a book of her own, Brookes' newest offering is another colourful tale about life in Canada's far north. The down-to-earth story line, written for kids grade 1 through 4, is a teaching tool that will help non-northern readers understand some of the differences between their way of life and that of the story's main character, Susan.

Like many of their titles, this Raven Rock book will be appreciated by both outdoor enthusiasts and dog lovers alike. The upbeat tale does have a worrisome moment or two, especially for readers who've only heard of and not experienced a 'spring blizzard', but for the fun loving Susan and her dog Uviku, the blizzard is nothing more than a romp in the park.

Wilcox's handcrafted illustrations add a sense of reality to Brookes' words. The story, written from a northern perspective, offers those unfamiliar with the terrain a different type of education. It also goes a long way to dispel any myths that portray remote living as nothing but hard work and no play.

Look for Diane Brookes' upcoming release, *A Summer to Remember*, soon to be published by the Yellowknife printing house.

One Lucky Fish, written by Fran Hurcomb and illustrated by Kris Schlagintweit, is another of Raven Rock Publishing's newly released books. Written for kids in the grade 5 through 8 level, Hurcomb's book, the first for the long time Northwest Territories resident, deals with a holidaying pair of young girls, Tina and Amy, anxious to venture out on their first fishing trip. Set on Great Slave Lake, the story moves the reader across the land and into a commercial fishing vessel, owned by Tina's father, John.

Once aboard the fishing vessel, *Betty-Sue*, the two girls learn that it will take a 12 hour ocean voyage just to get to where the nets have been set. The outing is an all-day affair that is bound to enhance the commercial fishing knowledge of every young reader. Hurcomb's realistic expression and detail offer no room for imagination. In fact, her descriptive style throughout the book helps to give the real sense of being there rather than just reading about it. The dialogue between the girls and the crew is spontaneous, often funny. Hurcomb's appreciation for outdoor living is obvious on every page, her recipe on the inside back cover is proof.

Schlagintweit's illustrations provide readers with multiple opportunities to appreciate her art and also to recognize fish. That's because Kris has numerous types of fish pasted to the pages of *One Lucky Fish*. Young readers will quickly learn to distinguish the difference between pike and whitefish, tulabee and trout, ling cod and uconnue.



As in the forementioned mentioned books, *One Lucky Fish*, is also a great example of how two outstanding talents, writer and illustrator, combine their energies and utilize their talent to bring young Canadian readers an excellent selection of bright, realistic and educational reading material.

Raven Rock Publishing—look for their titles

Prince Charles School, Continued from page 22

Studies and Cree Language Studies are also offered at the school, as are numerous other options. We also have a strong technology program that provides the students with many opportunities to communicate with students across Canada and in other countries."

Carter says that Prince Charles students are given "many opportunities" to demonstrate leadership in the school. Students who demonstrate either academic leadership or traditional forms of leadership are honoured with Golden Feather awards.

A group of 15 students, known as The Fifteen Wise Spirits, is made up of those people who have demonstrated leadership in the school while exploring traditional beliefs and values.

There's been talk in Edmonton recently about forming a new Native high school, one that complements both the Public and Catholic School Boards. If the dream becomes a reality, the school would be the first of its kind anywhere in Canada.

"I think the plan is a good one," said Carter. "An Aboriginal high school would help to reduce the high numbers currently associated with drop-outs in the Native sector. Parents have repeatedly said that they don't want a watered down education—they want a strong academic program."

Carter says that she can't over-emphasize the importance of a good education. "Education is going to be their power for a secure future," she said. "Education, it's going to make the difference."

For more information about the Prince Charles School or its many programs, call 455-5533 or 454-5202.

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RYAN HALPIN, Métis, Grade 10, St. Mary's Catholic High School, Edmonton, Alberta. He is a member of the St. Mary's Catholic High School, Edmonton, Alberta. He is a member of the St. Mary's Catholic High School, Edmonton, Alberta.



GARRY CAMPO, Métis, Grade 10, St. Mary's Catholic High School, Edmonton, Alberta. He is a member of the St. Mary's Catholic High School, Edmonton, Alberta.



RUSSELL HALPIN, Métis, Grade 10, St. Mary's Catholic High School, Edmonton, Alberta. He is a member of the St. Mary's Catholic High School, Edmonton, Alberta.

In 1998, CN established the Aboriginal Awards Program. Its purpose is to honor and reward Métis and both status and non status First Nation students.

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Garry Campo is a Métis student who is in his final year of law at the University of Victoria.

Russell Halpin is a registered Métis who is a member of the Criminal Law Program at Lethbridge Community College.

Russell Halpin is a registered Métis who is in the general arts and sciences program at Mount Royal College in Calgary.

In addition to well-deserved honors and funding, what these three outstanding students share most is the singular drive, determination and good will to serve their communities, their people, our nation to the best of their abilities. They are very able, indeed.

To learn more about the CN Aboriginal Awards Program, please contact the National Aboriginal Achievement Foundation at 1-800-329-9798.

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book review Justice in Paradise

by Bruce Clark
Published by McGill-Queen's University Press
ISBN 0-7735-2001-5
Review by John Copley

The truth is, there is no truth. That's what you'll come to learn, and maybe even understand, when you read what could easily be one of the most stimulating books by a Canadian-born author this year, *Justice in Paradise*.

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Though currently living in Europe, the author Bruce Clark is no stranger to anyone up-to-date on Native issues in Canada - particularly issues that take place inside the Canadian courtroom. Once hailed by Canada's Native people as a saviour and friend, and still admired for the accomplishments he both tried to attain, and did achieve, Mr. Clark, now barred from practising law in Canada, has turned his skills toward the desktop. His first book is an amazing creation that is certain to turn every head, waking that unconscious part of the brain that allows many of us to see only with our eyes.

Clark, who spent his legal life in Canada defending Native peoples in trouble with the law, or wishing to change it, is an accomplished writer and a delight to read. Both famous and infamous, depending on who you talk to, Bruce Clark may best be remembered by the short-remembered, for his defense of William 'Jones' Ignace at Gustafson Lake, British Columbia in 1995.

Justice in Paradise carries the reader much further than the geographic boundaries of Clark's legal career as it delves deeply into his perspective of the Canadian legal system. Not everyone will agree with Clark's methods nor his diagnosis of the country's failings, but most will agree that his words provide plenty of food for thought.

The fact that Clark is now a disbarred lawyer, something most attorneys would find disdaining, doesn't prevent him from speaking out with both questions and criticism of today's judicial system, especially the Supreme Court of Canada. Clark is both realistic and descriptive in his attack of those in power who lack the willingness and fortitude to accept responsibility. Likewise are his comments about the justice system's internal buck passing and the lack of ethics of many former colleagues. His words, often blunt and critical, come across as honest opinion. Many of the facts he offers within the 380 pages of text will disturb some; others will think not be moved. But being a lawyer is almost a sure sign that Mr. Clark knows his rights and the rights of others. Chances of a lawsuit are slim, so the reader must assume therefore that his facts are correct.

Clark talks about the media's persecution of him, the negative headlines and the stories full of innuendos and questions about wrongdoing. He talks about the non-Native population in Gustafson Lake during the time of the trial; they weren't friendly. Neither he says, were the police, who refused to allow him access to his clients.

"I went to see them in jail," he writes, "and found the atmosphere there one of raw mob mentality and barely suppressed rage. The police refused to let me see my clients, on the ground that they had supposedly hired other lawyers soon after they were taken into custody. I asked to be allowed to meet with my clients so they could confirm or deny my dismissal themselves. The police refused me access."

Refusing to allow a suspect to contact his attorney is a crime in Canada or at least grounds for dismissal. The Miranda rights state that "you have the right to remain silent... you have the right to contact a lawyer."

Not always the case says Clark

Justice in Paradise



BRUCE CLARK

Justice in Paradise brings the reader into a life much bigger than Bruce Clark's. It carries the reader into a dozen courtrooms, has him/her scan scores of legal situations and has a large appendix of notes that relate to every courtroom scene found throughout the book.

Justice in Paradise is broken into five sections containing more than a dozen and a half chapters. In section five, 'Epitaph for a Dead Lawyer Walking', Clark describes much of what took place during his fall from the favour of Canada's courts. Every side has a story and every story has a side... you'll be surprised to hear Clark's. Or will you. Probably not, because long before then, you as a reader and a Canadian citizen will come to understand that the truth is, there is no truth, especially when it comes to justice in Canada's courts.

During his career, Bruce Clark loaned, or rented, his voice to the cause of Aboriginal peoples across Canada. The efforts of his work have set precedents and created change throughout the nation. That he was disbarred for the triviality that was described within the pages of this text is astounding. That he remains disbarred is even more astounding. But his demise from the courtroom has brought about his rise on the Canadian literary scene.

Justice in Paradise is a must read for every lawyer, every judge and every Canadian interested in the law, in Aboriginal peoples and in humanity. Highly recommended reading.

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In the CFCN Production Fund Administration Office

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Building Our Communities

Pond Lake's new school an educational heaven

by Ennis Morris

Pond Inlet is one of Canada's most isolated communities. Located on the northern tip of Baffin Island, the community of Pond Inlet is accessible only by air or water. Economic activities include hunting, fishing, marine mammal harvesting, trapping and oil and gas exploration.

The population of the area numbers slightly over 1,100 residents, most of whom are members of the Pond Inlet First Nation, a small Inuit community located on the southern shore of Eclipse Sound.

Until recently the community hall, library, arena and a health centre were just about the only buildings in town. But now the community has something else to be proud of, the recent opening of the brand new Nasivvik High School.

Officially opened just a couple of weeks ago, the new school is expected to have a major affect on the community and on the children who will attend. That's because school administrators, parents and local leaders are convinced the new facility will help encourage youth to stay in school until they graduate.

The \$8.6 million facility is a school made in heaven as far as local people are concerned. The school's programs and special facilities are expected to help youngsters have more fun while they learn, thus creating an atmosphere of enjoyment and accomplishment that may see more kids want to finish their academic studies.

Included among the features of the new Nasivvik High School school is a mechanics workshop, woodworking and metalwork facilities, a state-of-the-art computer room and a fully equipped science lab. Kitchen and sewing areas have also been built, as has a fully equipped daycare centre that includes a parenting instruction course for students with children.

The old school was plagued by problems and eventually condemned by the community as unsafe.

Former Tukijualuk principal, Stuart van Oostveen, now the principal of Nasivvik, described the old facility as "very drafty, with very few windows. The carpeting was worn, there were a few holes in the walls, the leaks were terrible."

The popularity of the new school is obvious by the rising attendance records. More than 100 of the 270 students currently enrolled are over 16 years of age.

"There's a lot more interest now," explained van Oostveen. "There's a lot more to do and (consequently) the interest level is high."



The principal says class scheduling helps to keep the daily attendance records high. Popular programs such as mechanics workshop, technology classes and science lab work are held in the morning. The kids get to school on time, or they miss their favourite subject.

Grade 12 student, Michael Poterloo, speaking to local media, said he's happy with the changes and is likely to stay in school because of them.

"We now have more opportunities to learn more things," he said. "It encourages us to come here so we can learn more."

The school's daycare centre program, with a budget of \$82,000, is funded by both the federal and territorial governments.

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St. Albert becomes first municipality in Alberta with trilingual street signs

The French Canadian Association (centralta), the Metis Nation, the Metis Settlements and the City of St. Albert have unveiled 18 new street signs in St. Albert's downtown core area. The new trilingual signs (French, English and Cree) will highlight St. Albert's rich and unique history.

"Our goal is to revitalize and enhance St. Albert's history by making it more visible to residents and tourists," says project coordinator, Sheila Rubud. "St. Albert has grown very quickly in the last few decades and we want to ensure its past is preserved."

The sign project is the result of a partnership between the French Canadian Association (centralta), the Metis Nation and the Metis Settlements. The group hopes to spark interest in St. Albert's rich history and expects the signs to add a tourism feature for the many visitors to the city.

The economic advantages of preserving and enhancing historical buildings and character have been widely proven in areas such as Whyte Avenue in Edmonton. This project is a step towards recreating a sense of history in St. Albert's downtown core. St. Albert will also be able to boast that it is the only municipality in Alberta with trilingual signs.

Through this project, St. Albert joins the numerous communities across the country celebrating the new millennium by commemorating the past. The trilingual sign project is part of a two-part proposal by the partnership. Phase two involves making interpretive signs along Red Willow Trail, bilingual (French-English). The City of St. Albert contributed to half of the \$5000 project.

The project is also supported by the City of St. Albert, the Musée Heritage Museum and the Arts and Heritage Foundation.



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Economic Development

BDC: removing barriers for Aboriginal entrepreneurs

The Business Development Bank of Canada is a financial institution wholly owned by the Government of Canada. BDC plays a leadership role in delivering financial and consulting services to Canadian small business, with particular emphasis on the emerging and exporting sectors of the economy. BDC is a different kind of bank with a variety of innovative loan products which round out the financing available from other lending institutions.

By virtue of the unique role BDC plays, numerous partnership agreements have been entered into with other Financial Institutions, Crown Corporations and other Agencies. This same approach toward partnership is being adopted to address the financing needs of businesses in the Aboriginal market. In fact, the motto for BDC's Aboriginal Banking unit, formed in 1997 and headed by Jim Richardson, is "Partnership - The Key to Success." Agreements have been signed with CIBC, Royal Bank, Scotiabank, National Bank and an ACC to collaborate in the development of products and joint lending initiatives to better meet the needs of Aboriginal entrepreneurs.

Many of the innovative loan products developed by BDC meet specific financing needs and provide greater flexibility in dealing with some of the barriers entrepreneurs face. BDC focuses on the long term viability of businesses and places less emphasis on security. To help the entrepreneur overcome management deficiencies, BDC has developed various loan products incorporating management support such as the Micro-business program, the Young Entrepreneur Financing program and the Growth Capital for Aboriginal Business loan product. Jim Richardson refers to this approach toward management support as the "Circle of Entrepreneurial Success" because of the link management and training and mentorship have to financing and ultimately the success of the business.

Business start-ups are viewed as risky by financial institutions. Statistics reveal that 50% of businesses that start today are not around in three years time. The Indian Act restrictions on security, a lack of equity by many Aboriginal entrepreneurs and a lack of management experience in some cases further compound the difficulty for financial institutions to be more receptive in financing business start-ups in Aboriginal communities. Conventional lending programs offered by most financial institutions often fail to address the needs of small businesses for financing on reserve activities.

Despite BDC's growing Aboriginal loans portfolio which is comprised of a variety of loan products, there was a realization that there were still unique circumstances faced by Aboriginal entrepreneurs wanting to start a small business or expand an existing business which made it difficult for them to obtain financing. BDC's Growth Capital for Aboriginal Business loan product was developed to increase access to capital for Aboriginal entrepreneurs who want to start a small business or expand an existing business operating on

or off reserve in Canada. The product was launched in late September 1997 and piloted in select regions but is now available across Canada.

This loan product provides greater flexibility in overcoming the main barriers that Aboriginal entrepreneurs face in accessing capital for commercially viable businesses. For example, the loan product provides for greater flexibility with respect to the equity an entrepreneur must have to qualify for a loan. The Indian Act restrictions are not viewed as a barrier. Management support is provided in most setup situations as a condition of the loan to strengthen certain management skills or expertise that may be lacking but that are vital to the success of the business. Management support is made available through a special alliance with CESO Aboriginal Services and includes on going mentoring and business management counselling for the first two years following loan approval.

The Growth Capital for Aboriginal Business provides loans up to \$25,000 for start-ups and up to \$100,000 for existing businesses wanting to expand. A unique feature of the loan is that BDC will refund a portion of the interest paid on a loan to a community organization or charity chosen by the borrower. It is calculated at the rate of .5% of the average loan balance with a minimum amount of \$100 and paid annually after the first year of the loan.

BDC's active loans portfolio for Aboriginal businesses has grown significantly in the last two and a half years. The businesses cover most sectors of the economy and the growth in loans to Aboriginal businesses is a positive sign that more Aboriginal people are starting or expanding their businesses. Despite the success to date, Jim Richardson points out that more progress is needed to establish a stronger economic base in many communities. Chronic unemployment, a growing young population with hope for the future and impatience with the status quo all combine to create an urgency for change. Jim Richardson points to two major impediments toward Aboriginal economic development and they are those barriers which restrict access to capital and the limited opportunity for broad market penetration of goods and services in many communities.

The major barriers limiting access to capital for Aboriginal entrepreneurs are security, equity and management. They are commonly referred to as the 3C's of credit: character, capacity and capital. These barriers are no different than what all entrepreneurs face but the unique characteristics of the Aboriginal market compound the problem for Aboriginal entrepreneurs.

The second major impediment that Aboriginal entrepreneurs face on reserves is the limited opportunity for broad market penetration of goods and services. Many communities are isolated and have an on reserve population that is too small to support competitive businesses. For example, in a relatively isolated community with a small population base you can only have so many grocery stores, convenience stores or other small enterprises. Structural change is required in partnership with all stakeholders if the community is to provide jobs and a future for the growing young population. Technology knows no geographic boundary and it is feasible to have someone in remote communities working on a computer for anyone anywhere. One has just to visit the hallways of many of our schools to see the creative and artistic talent that can be applied to graphic arts, advertising, design and other commercial products sold and transported using technology. What about call centres, or



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book review

Aboriginal Joint Ventures

Negotiating Successful Partnerships

Written by Mike Lewis & William J. Hatton
Published by CCE Publications, Port Alberni, B.C.
ISBN# 1-895818-00-1
Review by John Copley

Port Alberni, British Columbia's Centre for Community Enterprise (CCE), working in conjunction with its project arm, Westcoast Centre for Development Management, published *Aboriginal Joint Ventures, Negotiating Successful Partnerships* in 1992, but never has it been in need more than it is now.

The 74 page, 8 1/2 by 11 inch softcover manuscript is just what the doctor ordered, a book of remedies for virtually every problem and every situation imaginable. In the word of economics, entrepreneurs and money making, that is.

Aboriginal Joint Ventures, Negotiating Successful Partnerships offers its readers six comprehensive chapters that contain information and valuable tips

and strategies on everything from thinking about a business to setting one up and operating it. Partnership enterprise is a relatively new term in Aboriginal business circles but one that has caught on fast over the past two or three years.

Written by Mike Lewis and William Hatton, the material, information and foresight contained within the pages of *Aboriginal Joint Ventures, Negotiating Successful Partnerships*, didn't come about in a day or two. Instead it represents an accumulation of experiences and insights that have come from many Canadians over the past several years.

The graphics are eye-catching, the layout has an easy to read format and the editorial content is well written. Input into the book came from a variety of sources including some First Nations activists and advisors from communities like the Kaska Dene, La Ronge and Nisga'a First Nations as well as from "those who have been working in the trenches for years."

Many Aboriginal businesses are thriving in Canada today but there's room for a lot more. Communities and individuals who decide they'd like to pursue a particular business venture are often put off because of their lack of knowledge or unfamiliarity with business practices and contemporary issues. They might ask themselves, "how can we participate if we have no business or management experience," or "how do we get capital to become venture owners," or "how do I put a plan of action together to get my business idea off the ground?"

There's one answer for all of these questions and the answer is *Aboriginal Joint Ventures, Negotiating Successful Partnerships*—get a copy for yourself today. You'll find that this book offering is one that can be put to good use. It presents all of the central issues that both First Nations and other Aboriginal entrepreneurs and organizations need to know in order to

ABORIGINAL JOINT VENTURES

Negotiating Successful Partnerships

Mike Lewis & William J. Hatton

strategize effectively.

Readers will be pleased with the amount of significant, comprehensive coverage they'll find between the pages of *Aboriginal Joint Ventures, Negotiating Successful Partnerships*, including a variety of useful checklists, diagrams, explanations and a sample agreement.

Aboriginal Joint Ventures is available at the CED bookstore (see ad page 18). To order call 1-888-255-6779.

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Coping with financial difficulties

by Rhonda Fox-Miles

Christmas is the time of year for celebration and giving. It's the thought that counts during this time of the year, and not how much we spend. However, sometimes we face financial difficulties in the New Year as a result of overspending during the holidays. Some indicators of financial difficulties are:

- Bouncing a cheque
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Pool etiquette

by Kevin M. Cardinal

Tansi Hello! This is a joyous month of December. This month's title "pool etiquette" typifies how you as a player or spectator should handle yourself during the course of a match. Believe me the trials and tribulations encountered with no guidelines or experiences during play can be tough. My philosophy is "treat others how you would be like to be treated during play." The following details will help you develop into a better player or spectator.

PLAYER DOS

Feel free to shake your opponents hand before/after a match.
If a question or dispute arises, communicate with your opponent in a level voice and in a rational manner. Call over an official to help settle a disputed issue.
Remain still and quiet when your opponent is at the table.
Treat your opponent with the respect you would like to receive in return.
Smile once in a while, will show your enthusiasm for pool.

PLAYER DONT'S

Don't get into heated exchanges with your opponent or spectators.
Don't move around or talk while your opponent is at the table.
During a match, don't try to pursue conversation with opponent if you see that they do not wish it.
Don't walk away from the playing area without extending your opponent the courtesy of telling them.
Don't fight fire with fire, learn how to deal with bad situations while maintaining composure and dignity.

SPECTATOR DOS

Feel free to speak to your favorite players, but wait until after their match. Give them extra time for themselves if they've lost. Players usually need quiet time before a match and sufficient time (5 to 15 minutes) to get over a lost match.
By all means applaud your favorite player. Cheering them on helps them stay motivated. Beware of your timing. Applaud after a good shot or run out.
While watching, keep your conversations to a whisper.

SPECTATOR DONT'S

Never visibly cheer against a player. No matter how much you dislike them. It is downright rude, and it makes you look worse than the person you're cheering against.
Don't sit directly behind a player's chair and have a conversation with a friend. Spectators behind players need to be aware of their voices and movements.
Don't get up out of your seat or make sudden movements. You might distract a player shooting in your direction.

Let's continue to enjoy pool in a proud fashion. You'd be surprised how far a little courtesy can go and how it will be appreciated by the players and fans. So readers/players send your suggestions or comments to cardinalk@hotmail.com or send letters/fax to *Alberta Native News*, Suite 330, 10115-100A Street, Edmonton, Alberta T5J 2W2 (780) 421-7966.

MERRY CHRISTMAS AND HAPPY NEW YEAR TO YOU ALL!

Contract awarded for cleanup of Colomac Mine



The Department of Indian Affairs and Northern Development (DIAND) has awarded a contract to a consortium of NWT Aboriginal businesses to undertake final reclamation activities at the Colomac Mine, and to assume responsibility for care and maintenance and environmental management of the site. The announcement was made today by Ethel Blondin-Andrew, MP for the Western Arctic and Secretary of State for Training and Youth, on behalf of Robert Nault, Minister of Indian Affairs and Northern Development.

"This is the first phase of the orderly abandonment and restoration of the Colomac property," Ms. Blondin-Andrew said. "Aboriginal people have a deep interest in ensuring their traditional lands remain viable. I am pleased that the contract to start reclamation of Colomac has gone to a consortium of competent northern organizations."

The Deton'Cho Corporation, the Dogrib Rae Band and the North Slave Metis Alliance will address a number of immediate environmental concerns. These include preparing to pump water from the tailings pond into the mine's open pit in case there is heavy snowfall this winter, continuing to pump seepage at Dam 1 back into the tailings pond, modifying the existing fuel storage system, classifying and consolidating waste oil and other lubricants at the site and maintaining the fuel containment boom at Steeves Lake.

The Aboriginal consortium will conduct studies into contamination at the site, and develop plans for remediation. This includes determining the concentration and distribution of the cyanide in the water of the tailings pond and open pit, and initiating an investigation into the contamination of soil in areas such as the tank farm, maintenance shop, power plant, and waste oil storage area. This group is also responsible for on-going environmental monitoring and maintenance of the site.

The consortium will be doing work that Colomac's owner, Royal Oak Mines, Inc. had been directed to carry out under an inspector's order, issued by DIAND under the NWT Waters Act. Royal Oak Mines was placed into receivership in mid-April. Neither the company nor the Interim Receiver have complied with the order. The contract with the Aboriginal consortium will ensure that, if the Interim Receiver abandons the site, it will continue to be maintained in an environmentally appropriate manner.

All remediation work will be monitored by DIAND inspectors and will meet the provisions of the NWT Waters Act.



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● The TLE Framework Agreement is intended to provide land to the 19 First Nations, fulfilling a long-standing commitment arising from treaties signed by Canada and the First Nations between 1871 and 1910. Northlands Denesuline First Nation is a signatory to Treaty No. 10

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The Healing Journey

A real live Christmas gift

by Peter Dyck

By this time of year we are all caught up in the annual problem of what gifts to buy for each other, our friends and our children. Christmas can be a very difficult time for parents who are having serious problems relating to their children and each other. Gifts do not mean the same anymore. The pain of marriage problems lingers on into the celebration of Christmas and all the hope and love it is meant to bring.

So what gifts can you give your children that will remain with them into their adult life? The latest toys, games, or even the most up-to-date designer clothes will be out of style soon. Then more gifts and gadgets are needed to meet the emptiness that some children feel, even in their own homes. I am sad as I write this article because at this very moment some parents are heading away from each other. Problems, misunderstandings, additions, and sometimes a busy work schedule have resulted in very little quality time between dad and mom and their children. Children can race around from one activity to another, trying to find a place where there are people that they can relate to and be open with. They may sound happy and show only few signs of how they're feeling, but down deep they feel unsafe about what is happening between mom and dad. The only safe place they have known since they were in diapers is their home, their family. The children become fearful, disruptive and disoriented. They don't know what to do. They find themselves powerless and alone.

Dad and mom, it is never too late. There are other ways to live. This Christmas, give your children the gift of your own vulnerability. Be open. Start over again. Christmas is a time of new beginnings. This is an opportunity for you as a family to give yourself, your time, your presence to your spouse and your children. It's time you laughed again and yes, cried together. Be real. It's okay to fail sometimes. We all do. But let's learn from our failures. Merry Christmas to all!

Peter Dyck is a freelance writer and family therapist living in Edmonton. Peter and his wife have two children and four grandchildren.



Reformers stall Nisga'a passage

by Ennis Morris

"The thing I like best about it," said Nisga'a Chief, Joseph Gosnell, his hands spread toward the sun, his face smiling into the camera, "is the Nisga'a 471. Reform nothing! Canada 471. Reform, nothing!"

It was the morning after what is surely to become known as 'the great amendment debate', or 'the biggest waste of \$30,000 an hour of taxpayers' money, ever'.

Chief Gosnell's remarks came after a lengthy 43 hour sitting of the House of Commons, a virtual nonstop event that eventually produced the inevitable; a legislature that turned away all 471 amendments to the Nisga'a treaty agreement, each issued by the Reform Party and its leader, Preston Manning. Manning said the \$1 million in overtime costs was worth every penny immediately after the near two day session. Manning told the country that his goal was to make Canadians aware that "if this type of treaty-making continues, it will have financial effects on every Canadian taxpayer."

B.C. Reformer, Mike Scott, almost sounded apologetic as he told newsmen that the submission of amendments "was the only tactic that was available to us."

Chief Gosnell said Manning did little to inform the country, but did "much to generate hostility." He said Manning's tactics and remarks only fanned the flames of racism. He also said that the Reform leader needs to read up on the facts of treaty before he makes claims about what it's going to cost. "The Reform Party is the only political body to contest the passing of the Nisga'a Treaty into law. Manning, who acknowledged that his failure to win the nod of the legislature would now certainly see the passing of the treaty, said that he stood 'up for the rights of British Columbians. Forty percent of my members come from B.C.'"

After the around-the-clock amendment shuffle, New Democrat MP Lorne Nystrom commented that "if they (reformers) think they've made brownie points, let me tell you, they've lost more than they'll ever gain across this country. I've seen a lot of long votes, but nothing like this. They've made their point, now they're abusing the money of the Canadian people."

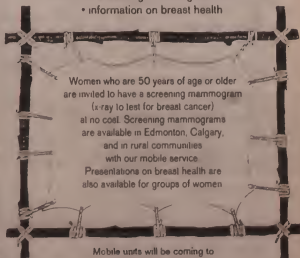
The Liberal, Conservative, Bloc and New Democratic Parties all voted against the Reform Party's amendments. The final step to adding the Nisga'a Agreement to Canada's Constitution is expected to take place before the House breaks for Christmas.

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Tom Jackson: A Huron Carole

by John Copley

Well known Canadian entertainer, Tom Jackson, is not only one of the country's most popular people, he's also one of the busiest. As *Alberta Native News* gets ready to publish its Christmas special, the Winnipeg-born Jackson is just finishing up his cross-country Huron Carole Christmas Tour, an annual undertaking that has raised hundreds of thousands of dollars for Canada's food banks.

This year the Huron Carole concert tour began in Vancouver, then made numerous stops along the way, including Edmonton, Calgary and Fort McMurray, as it moved eastward, finally winding up in St. John's, Newfoundland, where it closed on December 15.

1999 marks the twelfth year that Jackson has been delivering his powerful Huron Carole performances. Beginning with a single performance to raise money for the food bank in Winnipeg, Manitoba, the concert tour now involves visiting a half dozen cities over 15 days. Last year the concerts raised more than \$400,000 for the Canadian Association of Food Banks.

Tom Jackson's food-raising causes have never failed to inspire the goodwill of his peers. This year, as in the past, another great bunch of actors, singers and entertainers joined him on stage, all in the name of helping the less fortunate.

Edmonton's Winspear Theatre was sold out at least a week before the popular troupe arrived. Accompanying Jackson was the incomparable, Shannon Gaye. Other special guests included Patricia Conroy, Lisa Brokop, Mark Sterling and Thomas Wade.

Tom Jackson's been around for a while. He's one of the best known Canadian personalities in the country today, his involvement in his career and in the community have won him not only acclaim, but the hearts of Canadians everywhere. Jackson might be remembered by some for his role in *North of 60*. Others will remember the great reviews he got in 1993 for his part in *The Duvners* or in 1996 for *Judge and Jury*. Others will remember his roles in such programs as *Star Trek*



Tom Jackson

(1987), *Chicago Hope* (1994) and *Sliders* (1995). Or perhaps more recently for his role as Joshua in the 1999 film, *Grizzly Falls*. But everyone will remember him for the important role he played after the disastrous Manitoba floods in 1997. That's when he joined up with Susan Aglukark, Randy Bachman, Tina Keeper and others, performing for free as they hosted the Manitoba Flood Relief Concert. The effort helped to generate thousands of dollars in cash and goods, all of which went to help feed, clothe and house many of the thousands of Manitoba flood victims.

Like his spirit, Jackson's music is also full of energy. A couple of months ago, Canada's *Country Magazine* ran a piece on him. As part of a personal message he'd been asked to give to his fans and fellow music lovers, Jackson talked about songs, and the importance of getting them just right.

"Singing," he said, "is more than just hitting the right notes and songwriting is more than finding words that rhyme. It's capturing the emotion that causes the twinge in your heart, creates the chill on your skin and ultimately brings us together, soul to soul."

In the same article, Jackson said though he's liked the character roles he's played in film and on television, music was his first love.

"I realize acting has provided me with a privileged introduction," he wrote, "(but) please know that although I have great respect for the characters I have played as an actor, they are not me. My music is me. It is my life experience, and I am delighted to share some of my stories. Thank you for listening."

Thank you for sharing, again.

Wishing a Merry Christmas and a healthy, happy New Year to all

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Clearing/Connecting House provides help for the disabled

by John Copley

The National Aboriginal Clearing/Connecting House on Disability Issues (NACCHDI) is a Saskatchewan-based organization designed to create awareness and provide help services to disabled Aboriginal people. The goal of the organization, initiated in the summer of 1996 by Ethel Blondin Andrews, federal MP for Canada's Western Arctic Region, is to provide Aboriginal people with disabilities the information they need to connect with both funding and service delivery systems.

When the centre first opened Ma Blondin Andrews said the Saskatchewan-based facility would "help ensure that disabled Aboriginal people are provided with access to information they need to participate more fully in their work place, communities and the mainstream of society."

Those goals are being met as more and more people begin accessing the organization's services.

"The services we offer," explained Clearing/Connecting House manager Archie King, "help enable people who require assistance, to connect with the numerous links, that in turn, lend to other disability-related services and help programs. Access to information in remote communities is often nonexistent, and that's where we're needed the most." Archie King, has been involved in the NACCHDI project since its inception. The advocate for the Saskatchewan First Nations Network on Disabilities, Mr. King is also co-chairman of the Aboriginal Reference Group on Disability Issues. He received his BA in Sociology and an Advance Certificate in Native Studies from the University of Saskatchewan in 1995.

"Inhibited by everything from lacking knowledge about current programs to bureaucracy and place of residence, Native people with disabilities often find themselves further disabled by the lack of resources available to them," said Mr. King.

Since opening, NACCHDI has been promoting their services through mailouts, advertising and direct participation. The enquiries, which have tripled since this time last year, are continuing to come in. Most are from institutions and individuals interested in obtaining equipment or services. Some seek funding sources, others need to know how to locate reliable transportation. Housing and healthcare options are other big concerns. One of their biggest sources of inquiry has been through NACCHDI's internet web site. It's full of the important links to resources that disabled Natives need to have.

The information services we provide are very important," emphasized Mr. King, "and will assist disabled individuals and help them to realize their goals. The



services we offer enable people who require some assistance, the ability to find it. They will be able to connect with numerous links that in turn lead to other disability-related services and help programs."

The headquarters for the National Aboriginal Clearing/Connecting House project is located on the Asimakanisekan Asky Reserve, in the city of Saskatoon, Saskatchewan.

"Prior to the establishment of this particular program," explains the organization's Program Coordinator Kyle Prettyshield, "we'd been quite involved in programs and conferences dealing with Aboriginal disabilities. Between 1992 and 1997 we had established a needs assessment strategy and had people on fact finding missions in both the southern and northern regions of the province. Three provincial conferences had taken place and several peer support programs had been initiated, including an advanced holistic peer support program. That same type of networking still goes on today."

Mr. Prettyshield, who is also disabled, knows that it's often difficult enough to accept a dilemma, never mind figuring out what to do about it.

"People suffering from disabilities, regardless of the type or severity, usually experience many negatives before they are able to come to terms with their situation. Both this organization and the NACCHDI project encourage all disabled peoples of Native ancestry, and/or their caregivers, to reach out and explore the opportunities available to them. There are many agencies, programs and funding sources available—it's just a matter of knowing how to access them. That's where we come in. If there's a way, we have the will, and the resources to find it. One of the key ingredients to effective information delivery for NACCHDI is the support of other agencies and their affiliates. For more information about the important, and very accessible services now available to the disabled, check out the organization's website. The address is www.clearinghouse.fsln.com.

The National Aboriginal Clearing/Connecting House on Disabilities issues can also be contacted toll free at 1-888-661-0766. You can also fax your request to (306) 477-8894.

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- The Aboriginal Healing Foundation was set up in 1996 with funding from the Government of Canada. We received a one-time grant of \$350 million to provide project funding and to cover our expenses for up to 10 years. The Foundation is an independent, not-for-profit organization. It is not a government agency.
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Justice for All

Urban Aboriginal people concerned with slow government response

Noting that the Supreme Court decision on *Corbiere* takes effect in one year, Dennis Francis, President of the National Association of Friendship Centres (NAFC) stated that he is surprised by the federal government's slow response in working towards implementing the decision.

The decision, which reaffirmed the right of First Nations citizens to vote in band elections, was handed down on May 20, 1999. However, the Supreme Court suspended the decision's effect for a period of eighteen months, to allow time for the government and First Nations groups to consult and develop an implementation process.

"We believe that an implementation plan for a decision of such scope can only be effective if all those involved are consulted or, in fact, direct the consultations," says Francis. "Yet six months have gone by with little apparent progress by the department."

Mr. Francis stated that the NAFC has been ready to



FARHAN JALLUDIN '99

work on implementing *Corbiere* since May and has developed comprehensive consultation models for working with urban First Nations people. The asso-

ciation has also been partnering with the Assembly of First Nations (AFN) and the Native Women's Association of Canada (NWAC) to discuss and refine strategies and positions.

"Friendship Centres across this country—and there are 116 in operation—have received calls from First Nations people who are clients or members of the centres regarding *Corbiere*," commented Francis. "They want to know how and when they can vote in their communities' elections, and what the government is doing to assist the national Aboriginal organizations in implementing a smooth transition process."

Francis noted the frustration expressed by many First Nations people living in urban communities on the delay. "Many have kept close ties with their home communities and may wish to be active participants in governance issues—*Corbiere* provides a first step in this process," he added.

The NAFC is a national Aboriginal organization which represents the interests of Aboriginal people living in an urban environment. Paul Lacorte, Executive Director of the British Columbia Association of Aboriginal Friendship Centres (BCAFC), commented that "the NAFC represents the interests of Aboriginal people in obtaining services when they are away from their home communities. Friendship Centres are well positioned to assist with the implementation of *Corbiere*."

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with a Happy New Year



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THE COMMANDING OFFICER,
R.C.M.P. MEMBERS,
AND STAFF
OF "K" DIVISION (ALBERTA)



ASST. COMM. D. N. (DON) McDERMID

Focussing Our Resources

Deal made in east coast fishing dispute

by John Copley

Calmer heads have prevailed and the price of lobster might not increase this year after all. That's the word after a recently negotiated deal between eastern fishers and their Native counterparts. The deal brings an end to several months of heated debate and organized boat launches that saw numerous incidents of violence and property damage, much of which was directed toward Native fishermen who were harvesting lobster before the scheduled beginning of the east coast fishing season.

The mayhem began soon after a September decision by the Supreme Court of Canada to overturn illegal fishing and illegal sale of fish convictions handed out to Miqmac fisher, Donald Marshall a year earlier. The ruling determined that First Nation peoples had the inherent right to fish.

The recently negotiated deal will see the Aboriginal fishers begin their season with everyone else—they'll have nine licences, each worth about a quarter million dollars. Both Native and non-Native fishermen have discovered that sitting at the same table isn't so hard after all.

"Commercial fishermen are giving the Natives gear, they're helping them out," Richard Nickerson, president of the Halifax region of the Maritime Fishermen's Union, told media recently. "We find that when we can get Natives and fishermen at the same table, things are a lot smoother than with some bureaucrat in the middle."

The deal got underway in mid-November when Acadia First Nation Chief Deborah Robinson decided to take area fishermen up on their offer to hand over a half dozen licences in exchange for cooperation and coordinated fishing.

The deal, which took effect several days before the official start (Nov. 29) of the lobster season, is a temporary one, but government is expected to buy back the licences before handing them over to the Miqmac.



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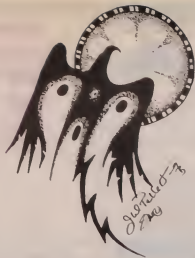


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Award-winning documentary highlights eulachon conservation

Nimkish Wind Productions' latest documentary co-production with the National Film Board of Canada, *Tlina: The Rendering of Wealth* has earned excellent reviews on the festival circuit this fall. The film played to a sold-out house for its world premiere at the Vancouver International Film Festival in October, opened the IMAGE NATION Aboriginal Film & Video Festival in early November, and was recently honoured with the "Best Short Documentary Award" at the American Indian Film Festival in San Francisco. This is the fourth time Nimkish Wind's filmmaking team has garnered a Best Documentary award at AIFP in recent years.

Written and directed by Barb Cranmer, lensed by Doug Sjoquist and edited by Bill Campbell, *Tlina: The Rendering of Wealth* offers a rare portrait of a traditional way of life that continues to give strength to the Kwakwaka'wakw people of British Columbia's northwest coast. Producers for Nimkish Wind are Barb Cranmer and Cari Green, and producer for the National Film Board is Selwyn Jacob.



In the Kwakwaka'wakw language *tlina* (pronounced glee-na) is the name of the precious oil rendered from the tiny eulachon fish, harvested each spring at Drawadi, or Knight Inlet. This oil is a symbol of cultural wealth, a valuable trade item and important food staple for First Nations people. The giving away of *tlina* is of great significance to the potlatch ceremony.

Extensive clearcut logging that disturbs watershed habitats, and the wastage of eulachon in commercial fishery by-catches are pointed to as prime causes behind dwindling stocks. Fisherman Stevie Boas voices his concern that, "The eulachon fishery is the only free fishery we have left, that we're not restricted on. We don't want to lose the eulachon."

Cranmer's grandfather Arthur Dick emphasizes that, "You've got to be careful what you do in the river. The old people were very strict about it. They said you belong to the river. Respect the river."

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